

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

NO. 27.

NEW-HAVEN, SATURDAY, DEC. 1, 1827.

VOL. XII.

Miscellaneous Intelligence.

SUGGESTIONS TO PARENTS.

MORAL EDUCATION.

The following paragraphs from the Parent's Friend contain the sentiments of Fenelon, Locke, and Edgeworth, on several important points of parental instruction and management.—*Journal of Education.*

Veracity.—Take care that all you say may have a tendency to teach your children to love truth and despise dissimulation. You should therefore never make use of any species of deceit, to pacify them or persuade them to do what you would wish, for this will teach them a sort of low cunning which may never be entirely eradicated.

Timidity and false shame are often the source of dissimulation. The best security against so great an evil is never to put your children under the painful necessity of being artful, and to accustom them frankly to declare their wishes on all subjects. Let them have full liberty to say they are weary when they are so, and do not oblige them to appear to like those persons or books that are disagreeable to them. Make them ashamed of themselves, if you happen to surprise them in any kind of dissimulation, and deprive them of whatever they endeavor to obtain by artifice; telling them they should have had it, had they asked for it plainly and frankly. Do not imitate those who applaud their children for their cunning, esteeming it a mark of sagacity and wit. But instead of being diverted with their artful contrivances, reprove them and take care that their stratagems never succeed, so that they may be disgusted with them, by experiencing their bad effects.

In order to teach children the knowledge and love of justice, they should be accustomed even before they can speak, to part with whatever is not their own, and this readily and without clamor; the effect of which will be, that when they are a little more advanced, and can distinguish their own things from another's, they will not eagerly desire the property of a brother, a sister, or a play-fellow.

As I would only recommend practical lessons for children, and as I would rather see them good than learned, I would never require them to *spea*k the truth, lest this should teach them prevarication; neither would I extort any promise from them which they might probably be tempted to break. If during my absence, some mischief had been done, and I were ignorant who had done it, I should take care not to accuse my pupil by saying, 'was it you?' for what should I gain by such a question, which might probably teach him to deny it? Nothing can be more imprudent than these questions, particularly if the child be guilty; for if he thinks you knew he did it, he will perceive the snare you have laid for him, which cannot fail to set him against you. If he believes you do not know it, he will say to himself 'why should I discover my fault?' and thus the first temptation to tell a lie would arise from your imprudent question.

Unless a child perceives you are disposed to contradict or restrain him, he will not mistrust you; and will never tell you a lie. As he will not be afraid of appearing what he really is, you may study his character at your leisure, and may so contrive every thing around him, as to give him what lessons you please, without his suspecting that he is receiving any instruction.

Do not inflict punishments on children as punishments, but let them always appear to be the natural consequences of their faults. Thus do not declaim against lying, do not punish him expressly for having told a lie, but let him perceive all the bad consequences of falsehood, such as not being believed even when he speaks the truth, being falsely accused of what he has not done, though he deny it, &c.

Teach children that it is not only necessary to be strict and accurate observers of their word with others, but that it is almost equally shameful to fail in engagements they have made with themselves. Weakness causes a thousand times more inconveniency than obstinacy. We may esteem the obstinate man, but it is impossible not to despise the weak.

If you do not give your pupil strength of mind to conquer himself, every thing else you teach him will be useless; and the first six months he is absent from you will perhaps obliterate for ever all the advantages you expect to reap from eighteen years labor and attention. But you will ask, Can this empire over ourselves be acquired? Certainly it can, and more easily than any other virtue; for it requires nothing more than habit.

As the innocence of young minds can only be preserved by putting every temptation out of their way, I should be careful not to act the satanical part, and to be at once the seducer and the punisher. Instead of awakening the strong feelings of terror in my pupil's mind, and acting the part of an inquisitor with an implement of discipline in my hand to punish my little culprit for confessions I had cruelly extorted from him, I should carefully avoid putting questions on any past action which it was known that I regarded as censurable: for whenever faults were committed which deserved to be reprehended or punished, I should take care to be informed of them by those who had no interest to conceal the truth. Nor should I vainly expect that fortitude from an infant, which is seldom to be found in adults.

By a conduct thus cautious, habits of falsehood would be avoided, and the mind preserved from that illiberality of sentiment, which must ever attend the subjection to a tyranny so cruel and unjust as the necessity of becoming one's own accuser.

We should not precipitately suspect children of falsehood; it is some time before they perfectly understand what we mean by truth. Small deviations should not be marked with too much rigor; but whenever a child relates *exactly* any thing which he has seen, heard, or felt, we should listen with pleasure and attention, and we should not show the least doubt of his veracity. Rousseau is perfectly right on advising that children should never be questioned on any circumstances in which it can be to their interest to deceive. We should at least treat children with the same degree of wise lenity, which the English law extends to all who have arrived at years of discretion. No criminal is bound to accuse himself. If any mischief has been committed, we should never, when we are uncertain by whom it has been done, either directly accuse, or betray injurious suspicions. If mischief is done we cannot repair it; but because a glass is broken, we need not spoil a child's disposition. If a child voluntarily confesses that he has had some accident, may no love of goods or chattels come in competition with the love of truth! An angry word may intimidate the child, who has summoned all his

little courage to make this confession. There is no great danger of teaching children to do mischief by this indulgence to their accidental misfortunes. When they break or waste any thing from pure carelessness, let them, when they even speak the truth about it, suffer the natural consequences of their carelessness; but let them distinctly feel the difference between the slight inconvenience to which they expose themselves by speaking the truth and the great disgrace to which falsehood would subject them.

If you wish to question children about their thoughts or feelings, you must do it without the appearance of anxiety or suspicion. If they see you very anxious for their answers, they hesitate and look eagerly in your face to discover by your countenance what sort of answer you expect. All who are governed by any species of fear, are disposed to equivocation.

WINTER SUNDAY SCHOOLS.

From the Speech of the Rev. J. Fisk of Monkton, at the late anniversary of the Vermont Sunday School Union.

But I hear another say, *The winter days are so cold and short, that children cannot be collected without much difficulty and great inconvenience.* Inconvenience! What matter of importance was ever accomplished without some inconvenience? Do not parents sometimes find it inconvenient to feed and clothe their children? Did not Paul meet with some difficulties and some inconveniences in carrying the gospel to the heathen? If the Missionaries of the present day should cease their operations because of difficulties, when would the gospel be published to all the nations of the earth?

But what are these difficulties so insurmountable that Sabbath Schools must be discontinued through the winter? Do I still hear the objection of cold and short days? Oh! that I could now present before your eyes, boys of the age of 8 and 10 years, who not one hundred miles from this, stemmed the drifting snows, and faced the chilling blasts of last winter, for 2 or 3 miles, because they loved the Sabbath School, and would not be persuaded to leave their seats vacant. I could point you to one of them, who instead of being discouraged by buffeting the howling storm one day, rose early the next morning and travelled almost a mile through the snow drifts, for the purpose of engaging another boy to become a member of the school. Or I could tell you of another boy, whose parents were too poor to provide him with shoes, who was found by his teacher one snowy Sabbath in autumn, sewing old rags upon his feet, 'because said he' with tears in his eyes,

'I cannot stay away from the Sabbath School.'

The experiment has been tried and proved far more successful than the most fond wishes could have anticipated. I know a minister in this State, who has testified that soon after the commencement of his School last fall, his audience was increased more than one third; and that during all the cold and stormy Sabbaths of last winter, he could look around his meeting-house at noon, and behold 100 or 150 youth and children attending to the blessed instruction of the Bible. This was in a farming town, where some parents had to bring their children four or five miles.

Vermont Chron.

SABBATH SCHOOLS IN THE WINTER.

Messrs. Editors.—It is the practice in many places to suspend the operations of the Sabbath School in the winter. This is a subject of extreme regret to the friends of this excellent Institution. The suspension is long; usually from October till May; i. e. half the year. During that period, the minds both of teachers and scholars, become cold like the snow and frost of the season; other occupations engage the attention; and when the spring returns, repeated efforts are to be made every year to collect the scholars, organize the School, and wind up the springs of the mind to that energy which is needful to put the system in operation. Why then should the school be discontinued? I know the inconveniences of continuing it in the winter, on the plan adopted in many country places, and do not know how to remove them, without altering the plan. It is usual to hold the meetings for the School in different School districts, or at some more central place; either in the morning before public worship, or in the afternoon, when it is closed. On this plan the Sabbath school was first established in the place where I reside. Yet it was always inconvenient both for teachers and scholars; and at the approach of winter, it was closed as a matter of necessity.—Many years we struggled with the inconveniences of the plan, and were almost induced to give up the Sabbath School altogether.

At length we concluded to lay aside this plan, which is adapted only to cities and villages, and to form one for ourselves, adapted to the country. Instead of meeting in districts, we meet in the house of God; and instead of meeting before, or after public worship, we meet during the intermission. By this plan every inconvenience is removed. There is no wading through snow to a cold school-house; no want of time, either in the morning or evening; no extra pains or labor to attend the school. For when families go to church all the teachers and scholars go likewise. When in the house of God they are made perfectly comfortable on ordinary days by the fire of the stoves. One hour affords time enough for the exercise which ought to be short and pleasant. No extra exertion is needful to keep the school together. They are ready to attend public worship. Both teachers and scholars find full employment during the interval of divine worship. Much idle gossiping is prevented. The time at home in the morning and evening, is saved for the study of the lessons; and thus the whole day of sacred rest is oc-

cupied, in a manner much more reverent, and conducive to the improvement for which the Sabbath was designed, than in any other manner I have seen adopted.

This plan can be adopted only in congregations that have two services on the Sabbath, and allow at least one hour for intermission. It will be for others to consider, whether some change, in those respects will not greatly conduce to the benefit of the rising generation. It may be easier for a minister to preach one sermon than two; and more agreeable to the people to go home and enjoy the comforts of the fire side, and plentiful refreshments, than to remain an hour or half an hour longer in the duties and enjoyments of the sanctuary. But will any minister, or Christian, who duly considers the extreme ignorance of many heads of families, on the immensely important subject of religion, and the great benefit which youth and children may derive from the Sabbath School, hesitate for a moment what course to take? I think not. But I have no more to say. And I have said this, only to offer my limited experience to remove a difficulty, which I have perceived to exist in many places in continuing the Sabbath School in the winter.

F. S. S.

N. Y. Obs.]

HARTFORD FEMALE SEMINARY.

At the opening of this seminary, on the 21st inst. an Address was delivered in the North Conference Room, in Hartford, by Rev. T. H. Gallaudet, Principal of the American Asylum for the Deaf and Dumb. The subject was "The defects in the mode of Female Education." Some prominent defects were exhibited, and ingeniously illustrated—and the remedies pointed out, in a very perspicuous and interesting manner. We hope the address will be given to the public, as in our opinion it is fitted, from its containing the results of experience and acute discrimination, to aid essentially in this good cause.—*Conn. Obs.*

The following Hymn composed for the occasion, was sung.

HYMN

For the opening of the Hartford Female Seminary.

Go forth!—Go forth!—the mental soil
Your arduous care demands,
Blest Laborers, He who prompts the toil,
With strength will gird your hands.
Of knowledge reap the golden sheaves,
Of peace, the fruitage fair,
And shed o'er beauty's folded leaves
Thy holy dews of prayer.

Young minds are here, like blossoms sweet,
Expanding bright and pure,
Ordned the storms of life to meet,
To shrink and yet endure.
O! bid their roots strike strong and deep,
Where hidden fountains spring,
And to those eyes that never sleep
Their hopes and dangers bring.

For nurtured thus, this favored throng,
Through many a future year,
Shall for an unborn race prolong
The treasures gathered here;
From age to age the boon be given,
The hallowed lore extend,
Say! ye who sow the seed of Heaven,
Where will the harvest end?

H.

IMPORTANCE OF RELIGIOUS NEWS-PAPERS.

Mr. Editor—Permit me to offer to your readers, through the medium of your paper, a few considerations on the importance of a general circulation of religious newspapers. Much, I know has been said on this subject; but the theme is not yet exhausted—all the truth has not yet been told. The circulation of a religious paper, presenting regularly before the minds of the people, truths of the most interesting nature, exerts a moral influence which is so imperceptible and silent in its progress that very few duly estimate the amount of good which it is suited to effect. I will therefore ask your readers to consider, for a moment, some of the benefits which may be derived from a well conducted religious newspaper.

To the Scholar—It is a source of valuable information to the scholar. To say nothing of the items of literary intelligence, it is well known, that the journals and letters of missionaries and travellers, contain a statement of many facts relative to the history of the earth and its inhabitants, by which the scholar is enabled to detect errors that have long passed currently for truth; because, writers of the last age, like the father of history, found it easier to record what they *heard*, than to enter upon a strict investigation of facts. The present has been called for the sake of distinction, "the age of inquiry." Much has recently been done in clearing from the pages of history the rubbish of hearsay traditions. Valuable accessions have been made to our knowledge of the earth and its inhabitants, from the journals of foreign missionaries. But in our knowledge of natural history, we are yet in our infancy. Its pages are undoubtedly stained with the record of errors which will in time be expunged. Those enterprising young men, who visit regions that have long been enveloped with the shadow of death, to survey the ignorance and guilt of the wretched victims of superstition, and recal them from their sins, will continue to discover new sources of information, and new additions will be made to our stores of natural history. Inquiries on this subject should not be regarded as the speculations or indolent curiosity, suited only to amuse the vacant hours of an idle scholar: the history of the earth, its productions, curiosities, and inhabitants presents a subject for inquiry worthy of the attention of every one. It has a moral use. The more extensive our knowledge is of the various works of God, the more enlarged and exalted will be our views of his wisdom and goodness, the more clearly shall we discern the harmony subsisting between his works and his word, and the more vivid will be our conviction of the value, the unspeakable value, of the gospel.

To the rising generation.—A religious newspaper may be made productive of much good to the rising generation. Of our youth who enjoy the advantages of education, but few are furnished with a sufficient variety of useful books, written for their improvement, and adapted to their capacities. With little or no variety in their books, it is impossible in most cases to create or improve a taste for reading.

Children, like the Athenian philosophers, are fond of hearing "some newer thing." This passion, which is so strong in early life, and which

it would be impossible, and, indeed, undesirable to eradicate, may be grateful without hazard to their morals, by inviting their attention to the religious newspaper. In looking over its varied pages, the moral lessons once heard with delight, as they flowed in accents of love from maternal lips, and the solemn truths inculcated by the ambassador of Christ will be recollected and impressed upon their minds. The inquisitiveness natural to their years, will be stimulated. A new impulse will be given to their mental energies; new inquiries will be suggested; their thoughts, by degrees, will take a wider range; new ideas will be awakened, and new associations formed. This, my friends, is *not mere theory*; or, if it be, it is theory built upon *facts*, which satisfy the writer that a religious newspaper is truly valuable in a family where there are young people.

To Christians in general—But that which gives a publication of this kind its greatest value, is the religious intelligence which it brings us, and the moral influence it exerts. Scattered as Christians are in this part of our country; deprived as many are of the regular administrations of the ordinances of the Gospel, without this means of information, it is impossible for us to know the condition of other churches, or to act in concert with them in endeavoring to promote the prosperity of our Zion. There can be very little union in the exertions of Christians, scattered as they are in the Southern States, without some medium of communication with each other. A religious newspaper which is the best medium for such communication, serves as a powerful instrument in uniting and strengthening their hands, in directing their efforts, and in thus promoting the benevolent designs of our holy religion. Its object is not merely to unite the friends of Christianity: it is also intended to enlighten, purify, and elevate the public mind. And it has already been ascertained by the test of experience, that it answers the end for which it was designed. The present is a new era in the history of Christianity. But a few years since, the Boston Recorder, the first newspaper, of this character, published in our country, issuing from a press in the midst of an enlightened people, was compelled for many months to struggle hard for an existence. At length, as its design and tendency became known, it was encouraged and patronized, and its circulation widely extended. Many others of a like character have been successively established in different parts of our country, and the increasing circulation is an unsuspicious and unequivocal expression of public sentiment in favor of their utility and importance.

It is our privilege to live at a time in which Christians are beginning to believe that the last command given by the Saviour while on the earth, *can and must be obeyed*. The host of the Lord *here* are collecting and uniting, girding on their celestial armor, and preparing for the conflict.—They are making these preparations, not so much for the purpose of defending themselves, as for that of carrying the standard of the cross into the midst of its enemies, and firmly erecting it in the very heart of their kingdom. While they are enjoying the heavenly influence of the "true light given to enlighten every man that cometh into the world," they are determined to reflect and scatter this light through the whole empire of dark-

ness. The hosts of the Lord in heaven are looking upon these operations with the most intense interest. While contemplating the effects produced by the preaching of the gospel, and by the numerous missionary, Bible, education, and tract societies, which are continually growing, these angelic hosts are rejoicing; they are tuning their harps to notes of victory, to celebrate the triumphs of their King; new ardor is inspiring them in their exalted and holy services; they are raising new and nobler songs of praise, and offering new ascriptions of honor to the Lord of heaven and earth. I am not wandering from my subject. These facts, over which angels rejoice, shouting again as they once did in Judea, "Glory to God in the highest, on earth, peace, good will towards men," are regularly announced to us. And have we no interest in this intelligence? Are we so indifferent to the present and future happiness of men, as to regard with apathy the progress of those measures, which are renovating the hearts and characters of thousands? Will not every friend of religion and virtue, every friend of God and man, delight to view the movements of the *great moral engine* which the church is now wielding, producing glorious effects as it silently advances, affording us rational ground of assurance, that it will in due time achieve a moral revolution in all nations, and change the aspect of the world?

Important Inference.—All who desire to see the "wilderness blossom as the rose," to see religion and virtue flourishing amidst the moral desolations which are now laying in waste our country, all who are interested in the prosperity of those institutions which are meliorating the condition and elevating the character of man; all who rejoice to see the dominion of Christ extending in the world which he created, which he ransomed at an infinite price, will surely feel an interest in the circulation of religious Newspapers.—*Visitor and Tel.*

From the New-York Observer.

BETHEL RECORDS IN NEW-YORK.

November 19, 1827.—We are still engaged in the delightful employment of attending Bethel Meetings, &c. &c., for we cannot bear that Seamen should be ignorant of the things which belong to their eternal peace. These meetings are held every Tuesday and Thursday evening under the Mariner's Church, and on Friday evening in Seaman's Boarding houses. On one of these occasions, the past month, a Commander of a Vessel, who had never before addressed the meeting, spoke to the following effect: "I have been very wicked from a child, till within a few months past, when the Lord opened my eyes to see that I was going into an awful eternity. I had no rest day nor night, until I prayed to the Lord. He has removed my distress, and given me what I never enjoyed before. I cannot bear to hear his name profaned, on board my ship or elsewhere. All the anxiety I had for salvation, came from my Creator, through the merits of our glorious Redeemer. And I have no doubt but every one present has been invited to accept the offers of mercy, through the same atoning sacrifice."

Another ship master, for the first time: "What I have lately heard in this Church, has made

me feel differently from what I ever did before. I believe it to be the invitation of mercy. I am willing to accept it, in the name of our dear Redeemer. If not, I may be placed in an awful situation." So affected he could say no more.

Another ship master for the first time: "O this Church! it is a delightful place; it is the house of God, and the gate to heaven. I never felt before as I have lately; I cannot describe my feelings;" and could say no more.—All the above ship masters command vessels out of this Port.

At another time an interesting communication was made by one who had a long time traversed the Ocean, going the broad road to ruin, together with all on board. On one voyage he felt impressed that he was going to eternal ruin. He remembered the prayers of his parents, for the salvation of his precious soul. This renewed and strengthened his agony of mind, till the Lord, (as he hopes) had mercy on him, and adopted him into the family of Christ.

At another time, after three seamen had engaged in exhortation and prayer, another seaman who had never attended one of our meetings before, spoke as follows: "For thirty years I have traversed the Ocean, and often been exposed to a sudden death. If the Lord had taken away my life, I should now have been in a wretched eternity. I made promises to the Almighty, when in danger, that if he would spare my life I would live better than I had hitherto done. Although for some time these promises were not fulfilled, I was impressed with the thought that I should not thus trifle with my maker and Redeemer. I have continued to be a wicked fellow until lately, regardless of my salvation. I now give thanks unto the Lord by whom I live, move and have my being, that he has opened my eyes to see my awful situation, and permitted me to enjoy more in one hour than I ever did in a whole year before;—yes I may say, more than I ever enjoyed since I was born." He concluded with prayer. A ship master then arose, who was never with us before, and said;—"What my seafaring friend has said, corresponds with my own life. I too, am led to hope that the Lord has recently brought me into the family of Christ. I labored continually for the salvation of my own soul, and all on board my ship. What the Lord has done for me on my passage the last voyage, six weeks ago, is inexpressible. Six on board became the disciples of Christ. It made my heart rejoice, to think what the Lord had done for their salvation. They have all been steadfast in their faith, and unmovable to this day; and I hope they will continue so as long as they are permitted to live." He then made an earnest address to all present, exhorting them to follow the examples which had been set before them that evening; and assuring them that they would have the same comfort which their dear shipmate enjoy, who had addressed them on the pure and holy religion of Christ. He then made a fervent prayer, thanking the Lord for what he had lately done for him and many of his seafaring brethren, and imploring him to increase that number every hour.

At one of our last meetings, before the service had commenced, a shipmaster left his seat, and went to one of the members of the Bethel Union

and said,—“I hope you will excuse me for saying a few words. I have till lately been an enemy to all your efforts for the salvation of seamen; separating them from landmen, their wives and children; building Mariners’ Churches and Floating Chapels; establishing Marine Bible Societies and Bethel Meetings. I now hope the Lord will crown all these labors with abundant success. When I arrived from my last voyage, I went to my family in Connecticut; and the things which I heard from my wife and many of my friends, of what the Lord had done and was doing in that town and many other places, visiting them with his Holy Spirit, and preparing them for the world to come, made me feel differently from what I ever did before. This has induced me, since I have been here, to go to the Mariners’ Church and your Bethel meetings; and my desire is increased more and more, to be visited every moment by my dear Redeemer while I am permitted to live. As I am going to sea to-morrow, I hope that I and my crew will not be forgotten in this meeting, nor in any meeting while we are absent.”

C. PRINCE.

From the Recorder & Telegraph.

TENNESSEE THEOLOGICAL SEMINARY.

MESSRS. EDITORS,—I have just received a letter from one of the Professors in the Theological Seminary, at Maryville, East Tennessee, containing some important facts relative to the support of indigent young men in that institution, and which may not be uninteresting to the public.

It has been doubted whether a farm cultivated by students could be rendered profitable, or lessen in the least degree, their actual expenses; indeed, the plan for students to labor in the field, for their daily bread, has been looked upon as wild and visionary, from the supposition, that studious habits, not only disincline, but actually disqualify men for manual labor. But mere opinions must forever yield to facts and experience.

The Professor commences by saying: “Our prospects are brightening, but there is one fact I must state to you. The boarding of our charity students has cost us just one dollar per month. But this looks so incredible, I must give you the details.”

After giving, in one column, a very minute account of all the expenses of the boarding-house, the last year; and in another, the quantity and value of all the provisions raised on the farm, by the stewards and students; then adding it up, subtracting the latter from the former, and dividing the remainder by the number of students, left each indebted to the boarding house one dollar per month. Among other articles, I notice twelve hundred bushels of corn credited to the students, which they raised the last year. The Professor then says: “The charity students were classed with others who had no labor to perform, yet they kept up with their class, for their labor did not consume more time than recreation usually does.” Then asks, “Is not this a genuine plan? Will the public let an Institution, where one dollar will do so much, sink for want of funds? Surely, if economy and cheapness entitle us to public patronage, we have the title.”

He then exclaims, “It is the Lord’s doing, and I must confess my most sanguine hopes are out done.”

I forbear making further extracts from this in-

teresting letter, but would appeal to a generous and enlightened people whether this institution does not present strong claims for public patronage. It has been established by, and is under the care and direction of the Tennessee Synod; a learned, judicious, and dignified body. It has been in operation better than seven years; has already sent into the field between fifteen and twenty laborers, and is now nurturing within its walls between forty and fifty young men, who are anxiously looking forward to the same glorious work; it is interfering with no other Theological Seminary, for there is none within five hundred miles of it. It is in the heart of two millions of our population, a great portion of which are destitute of the stated means of grace under an enlightened ministry. Now, it is to supply the destitute with well qualified ministers, that this institution has been established. Is not the object a good one? and the plan of the institution calculated to effect it? Shall we tell them to stop, and we will send them ministers? They have been pleading this at our hands for years, but have pleaded in vain; not because we could not, and did not sympathize with them; not because we had no bowels of compassion for them; but because they were asking that, which was not in our power to give; they asked for ministers, but we had none to send them. And it is now reduced to a moral certainty that that country must forever remain destitute, unless she supplies herself. The rapidly increasing population and the growing demand for ministers forbid the attempt of supplying her from abroad. Have they not acted wisely then in establishing a seminary among themselves; and will we not show the sincerity of our prayers and sympathies by lending them our aid? Through the benevolence of the Eastern and Middle States, a large and valuable library has been procured; a suitable college building has now become indispensable, and calls are now making upon the wealthy and liberal to aid in accomplishing this desirable object. Encouragement has also been given by some individuals, that something ere long shall be done for the support of Professors. At present the two Professors have the labors and perplexing cares of four churches resting upon them, in addition to the arduous duties of the Seminary. Such labors cannot long be endured; but what can be done? Take from them their churches, and we take their bread; compel them to keep them, and we force them into an untimely grave. O will not the churches in this land speedily awake to the best interests of our own country! And in this age of benevolent enterprize, when distant lands are emerging from the long sleep of death into the light and liberty of the gospel through our benefactions, will we not reach forth the helping hand to those dear ministers, who are stationed upon our southern and western frontiers, and who are struggling with so much simplicity and zeal against the desolating, and almost overwhelming torrent of vice and ignorance that is rolling in upon them! Let monarchies remain indifferent to the universal spread of light and knowledge among their subjects; but let a free people remember, that they are no longer free, than they are wise, intelligent and virtuous.

ELI N. SAWTELL.

Philadelphia, Nov. 8th, 1827.

Conversion of a Universalist.—We have seen

a letter this week from a ministering brother in the country, which mentions that in May last, he repaired to the water side to baptize two candidates, one of whom was the wife of a Universalist. This man discovered such an open opposition to the baptism of his companion, that she deferred the act for a season. This, however, did not calm the tempestuous bosom of her husband. The sin of his opposition, and the fountain of iniquity in his heart, were discovered to him with such clearness and sent home upon his conscience with such an abiding conviction, that he could obtain no peace till he sought and found it in the atonement of the Redeemer. He was baptized in July last, and his conduct gives the best evidence of his genuine conversion. — *Chr. Watchman.*

Missionary Intelligence.

CEYLON.

Third Annual Report of the Central School at Batticotta.

The third document of this kind, drawn up in January 1826, but not received until within a short time, will be interesting to such persons as wish to become acquainted with the plan, and conduct, and real utility of a higher missionary school among the heathen.

[*Miss. Her.*

Students.

In the last Report, it was stated, that the number of students in the school was 35, and that these were divided into two classes, 18 in the first class, and 17 in the second. Since that Report was written, five have been dismissed from the school, and 22 received into it. The present number is 52. Three of the five dismissed, viz. David Yanapragasum, Leonard Woods, and Elias Cornelius, were members of the first class.

Of the 22 youths received into the school in the course of the year, three, viz. Codman, Storrs, and Church, were admitted in June last, and joined the second class. The others, 19 in number, were received on the 21st inst. and are formed into a separate class. The 22 members of the school referred to, were all entered after a particular examination, from the boarding school at Tillipally.

The school is examined *quarterly* by two of the brethren annually appointed for the purpose. — After each examination there is a vacation of about ten days.

On the thirtieth of September, an annual public examination was held, at which several gentlemen from Jaffna, and many natives who understood English, were present.

A public meeting of the Batticotta Tamul Bible Association is held quarterly. On these occasions six or seven members of the school deliver appropriate addresses. This Association is probably one of the remotest branches or twigs of the British and Foreign Bible Society. It is established in a parish distinguished above others in the district, as being a strong hold of heathenism. It is composed of seventy subscribers, (including the members of the school) all of whom, excepting the two families of the missionaries, were formerly heathens, or Roman Catholics.

Religious state of the School.

The church members generally, give pleasing evidence that they sincerely believe the Gospel,

and sacredly regard its injunctions. One member, however, was suspended from the church for the term of six months; which was subsequently extended to nine: he will probably soon be restored to his former privileges. We have witnessed the best effects resulting from church discipline. This appears to be even more necessary, if possible, in a heathen than in a Christian country.

In the course of the year, the school has been favored with three seasons of special religious excitement. On these occasions many have been awakened to a very serious attention to the concerns of their souls, and begun in good earnest to seek the Lord. The good impressions of some have been abiding; but those of others have been like the morning cloud, and early dew. During these seasons of special excitement, which usually continue several weeks, it often happens that those who had been previously awakened, but had become comparatively thoughtless, are again aroused, obtain clearer and more impressive views of divine truth, and give satisfactory evidence of genuine conversion. This was the case with some of those, who, in the course of the year, have been received into the church. Thus the *latter* as well as the *former* rain of the Spirit appears to be necessary before the good seed of the word can yield its fruit.

These occasional revivals are most salutary to the members of the church. All who are heartily engaged in the welfare of the missions, becoming actuated by a stronger faith in the promises of God, and by more raised expectations of witnessing still brighter displays of divine grace, redouble their diligence in the good work. This increased diligence and zeal on the part of the students, not unfrequently attracts the attention of the surrounding heathen. Some of them are constrained to acknowledge, that these things are true and important: but others "gaze, and admire, and hate the change."

General Remarks.

At the close of this Report it may not be improper to take a general review of the results of another year's operation of the school, and to inquire what has been done towards the accomplishment of the leading objects, for which the school was established. In doing this it will be unnecessary to theorize, or to speak of anticipated advantages; nothing more is necessary than to mention matters of fact and of daily occurrence.

The advantages of giving instruction in the school mainly through the medium of the English language, are found to be very great; they are most obvious, both to the pupils and to all acquainted with the state of the school. These advantages have been more obvious during the past, than in any preceding year.

The members of the school are becoming a very useful medium of communication between the missionaries and the most learned and influential of the heathen. Hitherto learned natives have stood very much aloof, and regarded the school with contempt.

In self-defence they are obliged to be communicative with the students, and their views respecting the school are in some respects altered.

The hopeful piety of nearly one half of the members of the school, must be considered as an encouragement of the highest order. It justly de-

mands a tribute of gratitude and praise from all who are interested in the prosperity of the mission. It is obviously most important in itself considered, and in its bearing upon the general objects of the mission.

Conclusion.

In carrying forward the object of the school, it is obvious many difficulties must be encountered and disappointments experienced;—much expense must be incurred, and many losses sustained;—strenuous efforts must be made, and the patience and perseverance of all concerned be put to the test: some on whom much labor and expense have been bestowed, will probably be dismissed in disgrace and become more wretched than though they had never been received into the school.

But the object of the school is important, and must be accomplished. It is to educate, in the midst of this heathen population, a body of men in all respects qualified to carry forward that system of means which God has appointed to be used for the conversion of the people. This object if accomplished, will, to great extent supersede the necessity of sending missionaries from foreign countries, and will, even in accordance with the concessions of the enemies of missions, lay a broad foundation for propagating correct principles of science and religion.

The difficulties therefore to be encountered, and the disappointments to be experienced, though numerous, are not worthy to be named in view of the contemplated object.

The untimely dismissal, the increased temporal wretchedness and final ruin of some in the school, to whom for their impenitence and unbelief, the Gospel may become "a savor of death unto death," are, though common, *affecting events*, which should excite all concerned to greater diligence and fidelity in the use of means, that *every individual in the institution may become a true convert, thoroughly instructed unto the kingdom of heaven, and thus be prepared to go forth as the herald of salvation to his perishing countrymen.*

EGYPT.

Rev. Eli Smith in a Letter to the Corresponding Secretary, thus speaks of the Religious state and Prospects of Egypt. [Miss. Herald.

Egypt is at present a land of darkness and of the shadow of death, a land where ignorance, indifference, and wickedness produce a moral darkness which may be felt. These are the obstacles, which meet the missionary and try his faith in his first attempts. Of opposition nothing yet is seen, as the object of the missionary is not generally known. Whether the long oppressed and suffering church of Egypt will greet with joy the light which is about to dawn upon her, or cling to the darkness in which she is enveloped as a covering to her errors, God only knows. Every one who loves Zion will pray and hope for the former; but past events, and the opposition of the natural heart to the truth, gives too much reason to fear the latter.

Respecting the Moslems, a single incident, which occurred just before my arrival, will show how strictly the sanguinary laws against those who renounce their faith, are executed. A woman, who was born of Moslem parents, was found liv-

ing with a Greek as his wife, and had a cross marked on her arm, as a sign of her having embraced the faith of Christ. As soon as it became known, she was brought before the magistrate, and condemned to be drowned in the Nile. The order was immediately executed. Crowds followed her from the city, and lined the banks of the river to see her plunge in the stream. She continued to cry, "I die a Christian;" but this only enraged her executioners, and hastened her death. In the meantime a fire was built on shore to burn her husband, but when he saw the fate that awaited him, he saved his life by embracing the Mahomedan faith. This he could do, having never been a Moslem; but for his wife no such resort was left.

Yet notwithstanding the darkness that now broods over Egypt I could not but feel, while in Cairo, that it was an exceedingly important station. Cairo is itself a large city, containing nearly 200,000 inhabitants, among whom are many that bear the Christian name. It is a central point of intercourse with Arabia, Nubia, and the heart of Africa; the capital of a kingdom as great in extent, though not in population, as that of any of the Pharaoh's of old, embracing the Oases of the desert, the valley of the Nile beyond Senaar, all the important ports in the Red Sea, the sacred cities of Mecca and Medina, in Arabia, and extending almost to the gates of Gaza, in Syria.—How large a field for missionary labor; and how loudly does the misery of the people call for it.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 1, 1827.

SABBATH SCHOOLS.

A Society has been recently formed at Albany, denominated the "Central Sabbath School Union of the State of New York." A subscriptions amounting to \$1000, for the purpose of establishing a Depository, had been previously raised in the city.

MR. NETTLETON.

Blessed are ye, when men shall revile you, and shall say all manner of evil against you falsely, for my sake.

Having re-published in one of our late numbers, the short account of the revival at Lexington, given by Mr. Ludlow, we deem it proper to insert the following note addressed to the Editors of the New-York Observer.

On perusing a late number of the Troy Review, I perceive that my letter to you giving an account of a visit to Lexington, has furnished a subject for some unpleasant remarks upon the Rev. Mr. Nettleton. And indeed the writer does make him appear in rather an unamiable character, and one in which his old friends will hardly recognize him. The charge against him is this: that he sanctions results produced by *his own preaching*, which he would desecrate under the *labors of others*. In my letter to you I gave the case of an individual who was very deeply distressed in a meeting at Lexington, and who, after the exercises were over, cried out for mercy. Upon conversing with Mr. N. on the subject, he made a remark to this effect, "I am not afraid of such a scene, when truth produces the impression." Upon this part of

my communication "*Kaio*" thus writes: "Now if I might be permitted to give the fair and honest meaning of this peculiar emphasis on "*truth*," without being called a captious critic, the sentiment should be expressed thus: "I preach the truth, and it has produced this effect; but when just such effects take place under the preaching of others, it is because they preach something *besides* truth." What makes this severe attack rather unfortunate for the reviewer, and not so painful as it might be to Mr. Nettleton, is, that this scene took place "under the preaching of another," in a meeting where Mr. N. had not spoken a word. I can therefore hardly see how the writer could have placed to the credit of Mr. Nettleton so uncharitable a sentiment.

"*Kaio's*" benevolent heart "which indulges no unkind thoughts towards Mr. N." will now burn with joy, I trust, since he finds that Mr. N. is not afraid of such a scene when *truth* produces the impression, and has acknowledged that without "preaching something *besides* truth," "such effects have taken place under the preaching of others."

As I was the innocent cause of the severe attack upon Mr. N., I felt it my duty to trouble you with this communication.

Yours, &c.

H. G. LUDLOW.

REFORMATION IN IRELAND.

The number of converts in Ireland who have renounced the errors of Popery and embraced the true religion, from October 1826, to May 1827, is stated in an English Magazine to amount to more than *fifteen hundred*.—The following account is given by the *Electric Review*, of the first instance of secession from the Roman Catholic Church. The writer is mentioning the efforts of the Societies for promoting Schools in Ireland.

"A new scene was now about to open—There was a school-master in the county of Cavan, who kept school under one of the societies. This man had long sustained a severe persecution from his parish priest. He was a Roman Catholic; but being a man of much firmness of mind, he continued to keep his school open, and to attend public worship at his chapel at the same time. The anger of the priest increased into violence when he discovered that the firmness of the school-master was not to be overcome.—When his displeasure was at its height, it happened that, during divine service on a Sunday, he perceived the object of his indignation in the crowd. Addressing the school-master in a loud voice, he called upon him to come forward, and to promise, in the face of the congregation, to give up the school, which he had so long contumaciously continued. The school-master answered in respectful, but resolute language, that the school was useful to the public and to himself; that no fair objection could be made against it; and that it was his intention to continue the school. It is reported that the priest lost his temper at this reply; that he threatened, as a proof of his own power, and as a punishment of the school-master's wickedness, to change him into a goat in the presence of the whole congregation; that, finally, subduing his indignation, he limited his vengeance to a threat of turning the man out

of the chapel. This threat, the school-master said, there would be no occasion to execute. He would quit, he said, the chapel without force, and would never again enter it. The latter declaration produced a deep effect, both upon the priest and upon the congregation. The former perceived he had pushed matters too far: the latter were struck as if by some sudden and extraordinary occurrence. The bold and open declaration—to quit the church, was an *event*, such a one as had not occurred in Ireland for ages. The temperate and firm language in which it was made, contrasted favorably with the boasting and violence of the priest; and when the school-master quietly quitted the chapel, the people had a fertile subject for musing and meditation."

THE DUTY AND IMPORTANCE OF SPECIAL EFFORTS FOR THE CONVERSION OF CITIES.

The National Preacher for November, contains a sermon on this subject by the Rev. Mr. Patton of N. York. No one will doubt the necessity of increased efforts after reading the following statement given in an Appendix to the sermon.

The population of New-York City in 1820, was 123,706. In 1825, it was 166,086; making an increase in five years of 42,380. Allowing the same ratio of increase, there is now a population of 185,000. There are in the city 101 churches, or houses of public worship: of which 4 are Roman Catholic, 1 New Jerusalem, 2 Unitarian, 2 Universalist, 2 Jews' Synagogues, 15 Baptist, 13 Methodist, 17 Episcopalian, and 34 Presbyterian churches, including the Scotch and Reformed Dutch. The remainder are Lutheran, Moravian, Friends, German Reformed and Independents. The average number of regular attendants is estimated, by such as have made it a subject of special examination, not to exceed 400 to each house; which makes the number of those steadily attending public worship, 40,400. After deducting 50,000 for children, for the sick, and for others necessarily absent, there will still remain NINETY-FOUR THOUSAND AND SIX HUNDRED, or more than half the population, absenting themselves from the public worship of God!

There are in the city 4 theatres and 2 circuses: most of which are opened from 4 to 6 nights every week. The number of shops and other places licensed to sell liquor by the small measure, is three thousand; or about ONE to every SEVENTH DWELLING HOUSE. In addition to the violations of holy time, occasioned by steam-boats, and other public conveyances, by butchers, grocers, and other traders purchasing their stock from boats arriving from the country, upwards of ONE THOUSAND shops, and other places, are opened for the sale of liquor or other things on the Sabbath!

Nor is this view peculiar to New-York. A critical investigation of facts in other cities will develop similar results.

The Work Extending Northward.—We learn from the Christian Mirror, that the Bible Society of Maine have resolved to spare no efforts to supply with a bible every destitute family in Cumberland County, (which includes Portland,) in the course of one year: and from the Connecticut Observer, that the Fairfield County Bible Society, in that State, have resolved to supply all their destitute population by the 1st of May next. Population of Cumberland County in 1820, 49,445. Fairfield County, 42,739. Making the total population in the United States to which a similar resolution has been applied, 2,134,972.

Revivals of Religion.

We are informed that one hundred persons, subjects of the late revival in Madison, (formerly East-Guilford,) stand propounded for admission into the Congregational Church, on the next Sabbath.

From the New-York Observer.

REVIVAL IN PITTSFIELD, MASS.

Letter from the Pastor of the Church in Pittsfield, Mass. to Rev. A. Peters, Cor. Sec. of the A. H. M. S.

PITTSFIELD, Sept. 20, 1827.

DEAR BROTHER,—Among the interesting revivals of religion with which this County has been recently visited, that which has prevailed in my congregation has eminently illustrated the grace of God, and a short account of it, according to my promise, I now send you. This church, although blessed with two powerful revivals within seven years, has, for the three years of my connexion with it, received but few additions. During this time, it has experienced the varieties of feeling common where no special visitations of the Spirit are enjoyed. Although we have had occasion to rejoice, that of the hundreds brought into the church in the last revivals but few have turned back to the world, we have still had occasion to mourn the lack of that peculiar fervor and active zeal, which are necessary to the real comfort of the Christian, and to the proper influence he should exert on the world. The church has maintained her integrity, but failed to come up to her high privilege.

In this state we were found, as a church, on the first Sabbath in March last. That day also passed with the usual forms. In the evening a small number of the disciples were with one accord in one place for prayer. It was in this place and at this time it first became manifest that God was present in power. The meeting was a stated one, convened for the common purposes of conference and prayer, and conducted entirely by the brethren of the church. It was attended by different classes of persons, though most of them of a serious character. This meeting has ever been spoken of by those who were present, as of an extraordinary character. While proceeding in the usual manner, a sudden sensation was experienced which arrested the attention of all, and produced an involuntary silence. It is not meant that any thing was seen or heard, but so much was felt, that the meeting afterwards proceeded with a tenderness and solemnity altogether uncommon. At the close of the evening the Deacon who conducted the meeting, requested all who desired special prayer in their behalf, to rise in their places;—when it was found that many were ready in this public manner to express their sense of sin, and their desire for personal religion. The impression produced on the community during the week by those who came from this meeting, was very manifest. They talked like those who had felt the divine presence;—and experienced and candid Christians, far removed from enthusiasm or extravagant zeal, declared their conviction that the Holy Ghost came down and filled that room with a presence as sensible and real as He was manifest-

ed on the day of Pentecost. This, my dear brother, we consider the beginning, in its public demonstrations, of the wonderful work of divine grace among us.

From this time it became apparent that the Lord was with us of a truth. A praying spirit increased in the church—alarm spread among impenitent sinners—and the attention of the public was awake. A meeting of inquiry was appointed for anxious souls on the second Monday evening in March, at which thirty persons under deep conviction of sin attended—on the next week there were one hundred—and on the next it was thought there were four hundred, who placed themselves within hearing of the instructions given, with the appearance of the most anxious and deep solemnity. The progress of the work was rapid as it was sudden. The greater part of its subjects were numbered and sealed before the close of March. Since that time the work has gradually declined, leaving not less than three hundred hopeful subjects of Divine Grace, monuments of His praise in the work.

There were several respects besides the manner of its commencement, in which this work was peculiar and worthy of notice. It was preceded by the use of no extraordinary means. The pastor had himself been confined by sickness for several months, and during this time the congregation had suffered the inconvenience attending on several changes in the occasional supplies which had been furnished for the pulpit,—and at the time the work commenced, they were actually destitute of any officiating clergyman. This state of things continued for several weeks, notwithstanding repeated exertions to bring laborers into the field. Thus the Lord taught us how he could carry on His own work, in which our strength had failed and appeared as weakness. It was indeed marked by a character, which forced on all a conviction of the divine presence and power. There often seemed to be but little connexion between the means employed and the most astonishing results. A sinner would go careless to bed, and wake up in the horrors of deep conviction. One would be laboring in his vocation,—his mind is suddenly called to a full view of his guilt, and his power of effort fails him. Some, that never prayed, were compelled as they said, by an impulse they could not resist, to fall on their knees and plead for mercy. This they would do too, even while they exerted themselves to prevent it, and would chide themselves for the thing they did. For several days, our village appeared like the Sabbath, and every thing around us wore the aspect of deep solemnity. There was no opposition; and some who had doubted or disbelieved the reality of special divine influence in the work of regeneration, were led to renounce their former opinions, and acknowledged the Holy Ghost in His office “to convince the world of sin, of righteousness, and of judgment.” Monuments of divine grace have here been raised, which I trust will forever silence the voice of infidelity in the place where these works of the Spirit have been witnessed. The whole community seemed to lie under one common conviction; and so deep, so dreadful, that the ambassadors of Christ seemed to have no work left, but to recite the promise and “preach the acceptable year of the Lord.”

This revival is also interesting in view of the character of those who have been made the sub-

jects of it. Among them are many of our most valuable youth, of both sexes, and those who will very naturally give a lead in society to the fashions, amusements and habits, of the age. Among them also are reckoned four of our school Teachers, one Physician, and a number of the young Ladies in our Seminary, two superintendents of large manufacturing establishments, with some of their workmen;—and in our largest woollen factory, whose superintendent was before a member of our church, there has been a general attention among the laborers, and many have become the hopeful subjects of divine grace.

Notwithstanding the rapidity and power with which the work proceeded, it was marked by stillness and a great degree of propriety. Although convicted sinners often walked on the borders of despair, there were few irregularities, either in public or private. There seemed to be a dreadfulness in the whole subject, which almost compelled to silence. When sinners fell under conviction, it was very common for them to shut themselves up in their chambers, and send for the minister or some experienced and judicious Christian, to converse and pray with them. Here they would often stay until they found relief in a sense of pardoned sin. In some cases, their feelings would permit them neither to eat, drink, or sleep, until they had submitted their hearts to God. Although it is impossible such a state of things should exist without some tendency to extravagancies, I am happy to say that if they existed at all, they were confined to a few single instances, and easily controlled. The meetings, although frequent, were orderly, and generally closed at a very seasonable hour. It is hardly possible that such a state of excitement should be long continued. It has passed away;—but has left an impression and influence very perceptible and salutary, and destined I believe to be felt through eternity, to the joy of many saved.

You are not to conclude, however, that we consider this revival so peculiar in its character as to form an exception in the history of revivals. Although I think it approaches nearer than is common to that enjoyed at Jerusalem on the day of Pentecost, yet there were some leading events, which ought not to be omitted in the record of it. Although to the world at large and to many who were slumbering in Zion, it broke upon the ear like a peal of thunder in a clear and cloudless day, yet there were those who had beheld a cloud no bigger than a man's hand, and had "prayed earnestly that it might rain on this dry and thirsty land." "Power and might," however, as the world calculates, were not present in these measures. The "influential" members of the church were asleep. A few feeble women, who had learned to keep silence in the church, and who were subject to the common disabilities of their sex, remained watching at the tomb, and attended constantly on the Lord. Although the world saw it not, it was not concealed from their pastor that these pious women had been for several months pleading for a blessing, sometimes until the day dawned. This I knew,—and believing the promises, had begun to hope that a blessing was near. This circumstance I am aware is trivial in the view of men who reason as philosophers merely. But it is worthy of record, to illustrate the truth of God as expressed in His word, and will address itself with comfort and edification to His people.

To my mind however, there is still another fact proper to be adverted to, as bearing on the blessed day we have seen and enjoyed. A careful observation of the history of these churches for a few years past, will show that God in his mercy has been laying a deeper and broader foundation for the consistent display of his grace than that already stated. At the semi-annual meeting of the Berkshire Association, held in this place in June, 1825, the following inquiry was announced among the articles of business; "What more can be done by the pastors to promote the interests of vital religion in our churches and congregations?" The inquiry immediately arrested the attention of the meeting, and occupied the most of the remainder of the session. The impression it made was manifestly deep and abiding. I may say, from that time I have perceived a higher tone of feeling and effort among the clergy of this county. The inquiry resulted in a division of the county into sections, and an appointment of several clergymen to visit their different sections, to seek the peace and prosperity of the churches, thus effecting an interchange of labors, so that all the ministers in the Association should be employed, and all the churches visited. These appointments were fulfilled, to the very evident blessing of both ministers and churches.

The next year this visitation was renewed, with the same general influence. It now became apparent that the churches were waking up to new life. During the past winter, these churches, with the approbation and advice of the pastors, associated, and sent out deputations of lay brethren to visit the other churches and see how they did. These measures were actively pursued and faithfully labored by the ablest brethren in their respective churches, and with wonderful success. The first visit of the kind received by this church was on the week preceding the memorable Sabbath evening already recorded. This was somewhat informal. The second visit was a fortnight afterwards. Five or six intelligent and pious brethren from sister churches, made their appearance on a given day, and met the people who had assembled by appointment previously made. This meeting was conducted by them in their own way in form of conference and prayer. They then made their own appointments, continuing their labors in public and private for two days, visiting, exhorting, and praying. On the last day, a meeting of the church was held, and others invited as spectators. The visiting brethren then severally addressed the church, in the most solemn and affectionate manner,—“stirring up their pure minds by way of remembrance,” and urging them to duty. After this the pastor of the Church came forward, and called on all the members of the church who felt prepared to rise and renew their covenant in the form in which their first vows were made. All who were present came forward, and it was a solemn, impressive, and salutary transaction;—felt in its influence to this day, and to be felt, we trust, while those who have repeated their vows, shall live on earth.

These are some of the facts and circumstances attending the late revival of religion among us.—Many more interesting things might be said of it,—but perhaps this detail is already too extended. You will bless God with us for His grace.

The glory belongs to Him. Honored instruments indeed have been used, and the ministry has been magnified among us amid these scenes; but the power has evidently been of God, while as a minister of His word, I have been compelled, and I may say permitted too, to stand still and see His salvation. Your affectionate brother,

R. W. BAILEY.

ECCLESIASTICAL REGISTER OF N. ENGLAND.

Henry Davidson, Esq. P. M. of Waldo, Me. is collecting materials for a Register of the Churches and Ministers of the religious denominations, in the New England States. The Register is intended to contain correct information on each of the following particulars.

1. Date of the organization of each church of every denomination, distinguishing them from each other by appropriate letters.

2. Names of the first and of each succeeding settled minister in each church, with the date of their ordination or installation.

3. Date of the dismissal or death of such Ministers, distinguishing the former from the latter, and adding the age of those who continued in their pastoral office till their decease.

4. Dates of the revivals which have occurred, and number of converts added to each church in consequence.

5. No. of members of each church in 1810.

6. No. of members of each church, January 1, 1828.

7. Name of the College where each Minister received his college education.

8. In cases where Ministers have been re-settled, the names of the towns will be added, with the time of their re-settlement, if known.

The compiler is aware that there are difficulties in the way of obtaining full and complete information on all the particulars stated above, and he earnestly requests Ministers of the Gospel, Clerks of Churches, Stewards of Methodist Conferences, and others who feel an interest in the undertaking to communicate to him in the month of January 1828, correct information as above, respecting the Churches with which they are connected.

The information received will be placed in the form of a schedule or table, for easy reference; and it is supposed the whole of New England may be thus brought into a pamphlet of 100 pages.

The following abbreviations will be used; O. C. Orthodox Congregationalist. U. Unitarian. B. Baptist. M. Methodist. E. Episcopalian. Uni. Universalists. F. B. Free Will Baptist. C. Christyan. R. C. Roman Catholic.—d.—dismissed. dec. deceased. t. to. f. from.

The compiler supposes that the greatest prosperity of our churches has been since the year 1810, and that it would be interesting to compare that period with the present.

Comm.

We presume that every Minister of the gospel will say, on reading the above, that such a Register would be worth ten times its cost, and wish that he had one to lie upon his table. Let him, then, while the subject is before him, sit down for a single hour, and give Mr. Davidson the required particulars of his own church and neighborhood, and his part of the work is done.

Rec. & Tel.

WESLEYAN METHODIST GENERAL CONFERENCE.

The eighty-fourth annual conference of the Methodist ministers, was held in the Oldham-street chapel, Manchester: its sittings commenced on Wednesday, July 25th, and concluded on Thursday, August 9th. Upwards of four hundred preachers were present, being a larger number than was ever known to attend on any former occasion. The Rev. John Stephens, of London, was appointed president; and the Rev. Jabez Bunting, of Manchester, secretary. The Rev. John Stuart, of Dublin, and the Rev. William Reilly of Belfast, attended as the representatives from the Irish conference. Never, we believe, were the deliberations of the conference conducted with greater harmony; or the preachers more cordially united in judgment and affection, and more fully resolved to adhere to that system of doctrine and discipline which has long been established among them. The religious services connected with the conference, were very numerous attended; and a spirit of deep seriousness and devotion seemed to pervade every assembly, both in the chapels, and in the open air.

A very large number of young men, recommended by their respective quarterly meetings and district meetings, were proposed to the conference to be employed in the itinerant ministry; several of whom offer themselves for foreign service as Christian missionaries. Eighteen of these have been accepted: the rest are placed on the list of reserve, and wait the openings of Providence. Among the other candidates for the ministry was a young man of colour, and a slave, in the island of Bermuda. His letters to the conference, stating at considerable length his conversion, his call to the ministry, and views of evangelical doctrine, displayed deep piety, and a very powerful and well furnished mind. According to the testimony of those who are best acquainted with him, his character is unexceptionable, and his knowledge both of science and divinity highly respectable; furnishing a practical refutation of the slander which has often been cast upon the negro intellect, for the purpose of justifying oppression and wrong. We trust that the day is not far distant, when many individuals of the African race will become able ministers of the New Testament, and emulate the piety and talents of those sable Fathers of the church, whose names have so long been familiar to the readers of ecclesiastical history, and whose works will be read with edification and delight, through every succeeding age of the world.

Thirty-six young men having given satisfactory proof of the requisite qualifications for the Methodist ministry, were admitted into full connection with the conference, and solemnly recognized as fellow labourers in the vineyard of the Lord. They were addressed by the Rev. Richard Watson, on the duties of their office, in a discourse on 2 Tim. i. 7; the publication of which was requested, by a unanimous vote of the conference.

The increase in those societies which are under the care of the British conference, in the course of the past year, is 8,189. Of these 1,995 have been added to the societies abroad, as the fruit of missionary labour; and 6,194 in Great Britain.—*Wesleyan Methodist Magazine*.

The Bible in Pennsylvania.—It is truly ani-

mating to see a great State like Pennsylvania, girding on the harness in a cause so good as that in which it is now engaged. The resolution passed some time since by the Philadelphia Bible Society, finds warm and efficient friends in every part of the State. Ten gentlemen of that city, if we are not misinformed, have subscribed \$1000 each to aid in accomplishing the object; ecclesiastical bodies are encouraging the measure by commendatory resolutions; County Societies are undertaking to supply every destitute family within their own limits, and in some instances those also of an adjoining County. In brief, the whole State seems excited in promoting the good work, and with the blessing of God, it will be accomplished.—*N. Y. Obs*

HINTS TO CORRESPONDENTS.

The following useful hints to those who write for a religious paper, are copied from the Christian Advocate.

1. As to the style. Now I think the style should in some measure correspond to the subject. In narrating revivals of religion, for instance, when I perceive any thing in the writer which seems aiming at the florid, or a wish to astonish us with bold figures, or high wrought periods, rolling along with affected grandeur, I am disgusted. In these I want nothing but naked facts, related in the most simple, unaffected style, void of all coloring, and destitute of all amplification. I want the facts to speak for themselves, without the writer's prolix reflections,—particular, where particulars are interesting; otherwise, short and full.

The same remarks apply to biography. Here all bombast, all artificial coloring is out of place. I want to see the character described, not the talent of the writer displayed. Indeed, this is best displayed by conforming the style and manner to the subject.

In controversial writing, I want every thing plain, the reasonings close and cogent. Here, to be sure, is more room for an exhibition of talent, as the argument sometimes needs to be spread out before the reader in all its strength, illustrated by apt comparisons. But here, especially, all ambiguity should be avoided. I congratulate you and your readers on the accession of some able correspondents. They seem masters of their subject; but I hope they will take it in good part, when I say that I think one of them especially is rather obscure in some of his periods. I have to read him sometimes twice or thrice before I can understand him; and even then the impression on my mind is weak; whereas I want it full and complete, striking conviction home. Let there be no needless circumlocution here; but come directly to the point in hand, fearless of all consequences.

2. In regard to the length of the pieces. This I think, should correspond in some measure to the work in hand. Long dissertations will do for octavos and folios on grave subjects. But in a weekly paper of miscellaneous character, they become tiresome, principally perhaps because they are not expected. A lively writer, I know, can keep up attention. And some, who join to sprightliness, deep, piercing, and important sentiments, never weary me. I only regret that they do not say more. But in general, in a paper like yours, I want short pithy sayings. I say in general, be-

cause I admit that some subjects, not improper to be introduced into the columns of a religious paper, may well admit of greater amplification.

If you think these hints will be of any use, they are at your service. And should they be kindly received, you may hear more on the same subject from
PROFICIO.

INDIANS OF THE UNITED STATES.

A writer in the Recorder and Telegraph has collected much useful information respecting the Indians in the United States. The following, relates some peculiarities of their religion.

On the Illinois river, 280 miles from its mouth, there is a rock whose top resembles the figure of a man. The Pottawattamies, in passing this rock, stop and spend some time in acts of devotion. The Penobscot Indians still believe that the summit of Mount Katahdin is the residence of a being of fearful power, named Pa-moo-la. But all these spirits, whether good or bad, are under the control of the great *Manit*, the *Master of Life*.

Unlike most other people, they have in general no regularly appointed priesthood, (with the exception perhaps of the Shawanese,) no periodical seasons of worship, and no established forms of religion. The Powas, who have been sometimes mistaken for priests, and who pretend to have intercourse with the invisible world, were physicians and jugglers rather than ministers of religion. Whenever there was occasion for a religious solemnity, the head of the family, or if it were public, some venerable chief of the tribe, offered the sacrifices, and conducted the ceremonies, which were few and simple and such as the occasion suggested. All their worship proceeded on the principle, that the great *Manit* is a spirit, who cannot be imposed upon by the mummerly of external ceremonies. The seasons of sacrifice, were the time of planting, harvesting, the commencement and close of a hunt, a warlike expedition, &c. They also sometimes offered sacrifices to the evil spirit, to prevent his doing them harm; but it is doubtful whether they ever made him an object of religious homage.

Their ideas of a future state corresponded with their habits of life. Those who were entitled to future rewards, would wend their way to a delightful country far in the west, blooming in eternal spring, rich in forests, abounding with game, and watered by magnificent rivers well stored with fish, where they would find every thing to delight them without labor or fatigue. But after death they have many perils to encounter before they reach the end of their journey. There is a river to cross, in which many perish; there is a fierce dog to be met, from which they with difficulty defend themselves; there is a place of suffering, where they must expiate their faults; but after they have been sufficiently tried, the Great Spirit puts them into the good road, and then they soon arrive at the happy land of their eternal residence. Such is the reward of those who have been good hunters, brave warriors, victorious over many enemies, and fortunate in every enterprise. But the mean spirited, the cowardly, and the base, lose their way when they attempt to find this delightful region, and continue to wander about in a dark, narrow, crooked road, where they meet with nothing but miry swamps and deceitful bogs, and li-

nally sink down overwhelmed with vexation disappointment and despair.

The idea of the Chippeways, though of the same general nature, is sufficiently curious to deserve particular notice. "They imagine that after death, they shall inhabit a most beautiful island in the centre of an extensive lake. On the surface of this lake, they will embark in a stone canoe, and if their actions have been generally good, they will be borne by a gentle current to their delightful and eternal abode. But if their bad actions predominate, the stone canoe sinks, and leaves them up to the chin in water, to behold and regret the reward enjoyed by the good; yet eternally struggling, but with unavailing endeavors, to reach the blissful island from which they are forever excluded."

The Indians entertained one idea, which, considering that they are all warriors, is quite unaccountable. All who died a violent death, even in war, and in the service of their tribe, are supposed to have no intercourse in the future world with other souls. Consequently their bodies are not put in the common place of sepulture, and they have no part in that solemn ceremony repeated every eight or ten years, of depositing all, who have died during that period, in a public place of interment. Those who have been taken captive and tormented in this world, will be tormented in a similar manner in the next. "Therefore they linger on their course, to delay as long as possible, the moment of their arrival. From this idea it proceeds, that after the death of these unhappy victims, for fear their souls may remain around the huts of their tormentors from a thirst of vengeance, they are careful to strike every place around them with a staff, and to utter such terrible cries as may force them to depart."

From their warlike habits, we should suppose with them, as with the ancient Scandinavians, those who had been slain in battle would have the most honorable situations in paradise, instead of being excluded and given over to tormentors. This view of the subject makes their courage appear truly wonderful; though it may help to explain the reason why they, with all their bravery, always paid such particular attention to the duty of self-preservation.

KATAHDIN.

From the [Unitarian] Christian Register.

MISREPRESENTATIONS CORRECTED.

MR. EDITOR—I have read, with unaffected astonishment, a letter from your correspondent in the city of New-York, published in the Register of 27th Oct. giving an account of the doings at the late meetings of the "Board of Commissioners for Foreign Missions." Having attended those meetings, listened attentively to the proceedings, and being of opinion that your correspondent has deviated widely from a candid relation of facts, I deem it my duty to disabuse the minds of your readers on this subject. If the communication was from a person calling himself a religious man, it must have been written under great prejudices, for however greatly he might differ in opinion from the persons who took active parts in the meetings at New-York, one who was under the influence of religion on his own heart could not, I think, but be deeply impressed with the decorum, sincerity, and solemnity which appeared to prevail

in those large assemblies of professed Christians. —Your correspondent sneeringly remarks, "next rose the Rev. Mr. King, to tell his experience in Palestine." He accuses this accomplished missionary, of falsehood for declaring that he arose to address the assembly without preparation, and avers that his communications amounted to all but nothing! Mr. King evidently meant that he had not prepared a systematic address, and he appeared before the audience, I thought to relate what occurred to him at the moment, of the interesting events he had met during his long absence. With modesty and simplicity he narrated his travels, labors, dangers, conversations, preaching, &c. The simple fact of an educated, sensible, and religious fellow-citizen, after a seven year's absence, rising to recount his adventures in the Holy Land, amidst the hallowed places where our Saviour and his apostles lived, taught, and suffered, disarmed my prejudices, awakened my sympathies, and powerfully impressed my mind. There was eloquence in the simple facts related: and I envy not the state of that man's mind or heart, who being a professed Christian, could listen to the narration with sectarian or bitter feelings, especially if he were a minister of the cross.

Your correspondent characterizes the eloquent address of W. Maxwell, Esq. as "a boyish attempt at ornament and display," he is said to have spoken fluently, not ungracefully, and quite to the purpose. The address was evidently, and wholly an extemporaneous effusion in beautiful and powerful language, and delivered earnestly and with great effect.

Your correspondent says, he left the meeting with deep and sad emotions, that such plans and resources, such devoted and *honest* zeal should be leagued to advance, not the missionary cause in any enlightened view of it, but the triumph of the religion of Calvin. On this passage I have two remarks to make. How could he speak of *honest* zeal, after accusing Mr. King of falsehood and otherwise intimating that management was so apparent in the services? And I do not recollect that in the extracts from the report or either of the addresses, any allusion was made to the peculiarities of Calvinism. It was a meeting conducted in the spirit of Christianity, in an enlarged sense, so far as I had the capacity or heart to recognize it.

The concluding part of your correspondent's letter is upon Dr. Beecher's sermon before the Board of Commissioners. He speaks of it as lashing all who differed from him in opinion, as being very trite, as possessing no learning, beauty or eloquence, as characterized with the sagacity of a blood hound, &c! This discourse is to be published, and the public will form their judgment of it. It was bold and severe in sentiment, and pronounced in a homely but energetic style of oratory. A Unitarian might naturally enough be displeased with much of it, but I know not why a candid and upright man should be unwilling to award such a performance the credit of great ability both in matter and manner. I can find no apology, either in Scripture or Chesterfield, for the tone or temper of your correspondent. If the cause of the writer is to be promoted by such misrepresentations, I would have no part or lot in the matter.

L. T.*

L. T. if we are not mistaken, is Lewis Tappan, Esq. of Boston.—Northampton Gazette.

BIBLE CAUSE.

At a special meeting of the Trustees of the Bible Society of Maine, held Nov. 1st 1827, It was unanimously,

Resolved, that this Society, believing that the great work of supplying every family in the State with the Word of God, will be best effected by separate County resolutions, and consequent measures, will spare no effort to supply every destitute family in the County of Cumberland with the Bible, in the course of one year.

Voted, that a committee of four be chosen, to appoint a committee of two in every religious Society in the place, if they see fit to procure subscriptions in their respective Societies, and also to make inquiries for a suitable person as Agent to obtain subscriptions in every town in the County, and to ascertain the wants in said towns respectively, to report the result at the next meeting of this Board.

THE FATHERLESS AND WIDOWS' SOCIETY

In Boston, was formed in 1816.—We have been gratified (says the Christian Watchman) in reading its annual report, presented in the last month. It appears that by a most careful and personal distribution of its funds, many a sorrowful heart has been made glad, and many pious aspirations of holy gratitude have arisen to Almighty God, from those children of want, who have seen his interposition by the medium of this Society. More than 4000 dollars, in small sums, have been expended since its formation in feeding the hungry and clothing the naked. In the words of the Report, relief has been administered to "that silent and unobtrusive class of sufferers, who, in the providence of God, are made to drink of the cup of affliction; but many of them appear to be rich in faith, rejoicing in the hope of glory, and possessing a large share of the love and presence of their Lord." The following facts of piety combined with want, are stated in the Report. One of the Trustees observed as follows:—

I called on a destitute widow; just as I reached the top of the second flight of stairs, I saw a little boy carrying a basket of dirt; I asked what use he designed that for; he said it was all his mother had to burn; when I opened the door, his mother said, you could not come in a better time. I am entirely destitute of wood, and pointing to the basket which had just been brought in, that kind of fuel, said she, is all that I have had to burn for a number of days; how my situation is altered to what it once was; I had it in my power then to relieve the poor, but now I often tremble when I am eating my last meal, not knowing where the next can come from; but my greatest distress is when I see my last stick of wood on the fire in a cold and stormy day; when the snow comes, it covers every thing that I can burn; but I do not wish to complain, God is good to put it into the hearts of the rich to form such Societies. I am sure I ought to be most thankful.

Another Trustee observes: I have been amply rewarded for all my toil and trouble attending the distribution of your charity, in the resignation and piety manifested by some of its recipients; among these pious females, I beg leave to mention one more particularly, one who was so aged and infirm as to be able to support herself only in part

by her labour; in my calls she has often observed to me, that were it not for this and other benevolent institutions, she must, in all human probability, have perished or gone to the almshouse. I remarked to her one day that she always appeared happy and contented, for one possessed of so few of the comforts of life; her reply was, 'I would not exchange my situation upon any consideration whatever, if I must thereby be deprived of that sweet communion with my God, upon which all my happiness depends; the gospel promises are more, far more precious to me than this world's goods; I am contented when God provides me with one meal a day, and am not the less so when I am without any thing. I have long been taught,' continued this aged saint, 'to look to my heavenly Father as my chief good; and since he has put it into the hearts of ladies to seek out such objects, I can hardly say I have suffered.'

How true the remark, that

"Those we call wretched are the favoured few,"
Whom Heav'n has detach'd from earth by scars of
Deep affliction, and mark'd them as the objects
Of his eternal, his unchanging love.

WHAT IS AN INFIDEL.

"What is an infidel, father? said little William as he laid down a Sunday School book, which he had been reading.

Father. An Infidel, my son, is one who does not believe that Christ came to save sinners, and who does not believe that the Bible is the word of God.

William. Have infidels souls?

Father. Yes, my child, they have immortal souls as well as Christians.

William. Why do they try to hinder children from learning the way to heaven?

Father. How do you know they do, my son?

William. Because, I have just been reading in the last number of the Sunday School Journal, that an infidel went to a place where the Sunday School was held, and broke it up. Why did he keep those children from attending the School if it were not to hinder them from learning the way to heaven?

Father. He did not believe they were learning the way to heaven. Infidels think the Bible is not the word of God, but mere stories told by men. Of course, they think it is useless for children or older people to read the Bible.

William. But, father, will the Sunday School do infidels any harm?

Father. No, but they know that those who attend the Sunday School will become convinced that the Bible is right, and they are wrong.

William. Where will infidels go when they die?

Father. If they do not repent of their sins and believe in the Lord Jesus Christ, they will go to the bottomless pit—into outer darkness, where is weeping, wailing, and gnashing of teeth. Because the Bible says, "He that believeth shall be saved, but he that believeth not shall be damned." But, my child, you must not think that infidels are the only persons who go there. "Except we repent we shall all likewise perish."

Proposals have been issued in Hartford for publishing a volume, entitled "Remains of the Rev. Carlos Wilcox, with a Memoir of his Life."

Poetry.

From the *Philadelphian*.

EDWARD PAYSON, D. D.

Spirit! arise—'tis blest to go,
When skiey visions call away;
Dust! seek the grave—there spices flow,
There gushes out Redemption's ray.

God of the flaming steeds and car!
We tremble at our father's call;
And, weeping, watch his flight afar,
And see the ungathered mantle fall.

Weep ye! Oh weep your leader gone;
Yet mark the way that prophet trod:
Through peril's path he wandered on,
Till, lost to men, he's found with God.

What glories canopied his bed!
What music lingered on his ear!
He saw whose Hand sustain'd his head,
He knew the voice that calm'd his fear.

Would'st die like him?—Live thou the life
Of holy hope of love divine;
And faint not in the weary strife,
Thou wilt not, if his faith be thine:

Deny me not!—I ask with awe—
Give me, O Lord!—thou hast the power—
The bright apocalypse he saw,
In nature's weakest, mightiest hour.

TAPPAN.

From the *Boston Recorder and Telegraph*.ON THE DEATH OF THE REV. EDWARD
PAYSON, D. D.

A servant of the living God is dead!—
His errand hath been well, and early done,
And early hath he gone to his reward.
He shall come no more forth, but to his sleep
Hath silently laid down, and so shall rest.

Would ye bewail our brother? He hath gone
To Abraham's bosom. He shall no more thirst,
Nor hunger, but forever in the eye,
Holy and meek, of Jesus, he may look,
Unchided, and untempted, and unstained.
Would ye bewail our brother? He hath gone
To sit down with the prophets by the clear
And chrystal waters; he hath gone to list
Isaiah's harp and David's, and to walk
With Enoch and Elijah, and the host
Of the just men made perfect. He shall bow
At Gabriel's Hallelujah, and unfold
The scroll of the Apocalypse with John,
And talk of Christ with Mary, and go back
To the last supper, and the garden prayer
With the lov'd disciple. He shall hear
The story of the Incarnation told
By Simeon, and the Triune mystery
Burning upon the fervent lips of Paul.
He shall have wings of glory, and shall soar

To the remoter firmaments, and read
The order and the harmony of stars;
And in the might of knowledge, he shall bow
In the deep pauses of Archangel harps,
And humble as the Seraphim, shall cry—
Who by his searching finds thee out, Oh God?

There shall he meet his children who have gone
Before him, and as other years roll on,
And his lov'd flock go up to him, his hand
Again shall lead them gently to the Lamb
And bring them to the living waters there.

Is it so good to die! and shall we mourn
That he is taken early to his rest?—
Tell me! Oh mourner for the man of God!
Shall we bewail our brother, that he died? Roy.

AMUSEMENTS.

When I see an afflicted and an unhappy man, I say to myself, There is perhaps a man whom the world would envy, if they knew the value of his sorrows, which are possibly intended only to soften his heart and turn his affections towards their proper centre. But when I see or hear of a crowd of voluptuaries, who have no ears but for music, no eyes but for splendor, and no tongue but for impertinence and folly—I say, or at least I see occasion to say—this is madness—this persisted in must have a tragical conclusion; it will condemn you, not only as Christians unworthy of the name, but as intelligent creatures. You know, by the light of nature, if you have not quenched it, that there is a God, and that a life like yours cannot be according to his will.—*Cowper*.

I cannot think that man amiable, or even innocent who, after the placidity and refreshment of a night's rest, can awake only to his resentments. He must forget the Being who sheds this balmy blessing over our shattered, perhaps perverted, senses, and who enjoins the forgiveness of all injuries before the sun goes down upon our wrath.—*De Vere*.

ENVY.

A spark of envy will sooner inflame the mind, than the flames of virtue can warm the affection. For a little wormwood being cast into a great deal of honey, presently maketh it bitter; but twice as much honey mingled with wormwood will not make it sweet.

ERRATA.—After preparing the copy for our last number, the Editor was unexpectedly called from home, before the sheet was revised. Besides omitting to give credit to several articles copied from other papers, a part of the last paragraph in the article headed HIGH SCHOOL, was accidentally omitted. It should read:

"The spacious building erected a few years since, for a Steam Boat Hotel, at an expense of between twenty and thirty thousand dollars, has been purchased for the accommodation of the School. It is well calculated for this purpose, delightfully situated at a convenient distance from the business part of the city; has a full view of the Harbour, and the full benefit of a healthful sea breeze, fresh from the Ocean.

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